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The AMERICAN FRIEND

SEPTEMBER 9, 1954

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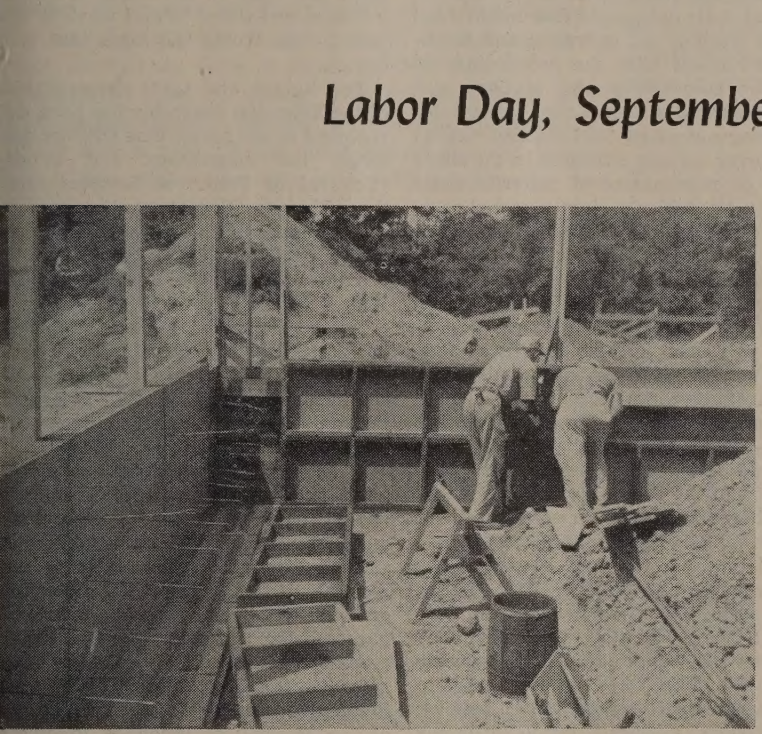
Labor Day, September Sixth



Through labor the spiritual and the material aspects of life are united. This picture depicts progress on the new Friends Central Office Building at Quaker Hill. They who have labored and have given now unite with the architect, the engineer, and the workmen who fashion a dream into a building.

FROM THE LABOR SUNDAY MESSAGE

On Labor Day America pays respect to the progress and achievements of its workers, extols the dignity and importance of work, and revitalizes the tradition and ideal of people working together for the common good. . . . Christian churches can be the conscience of our economic life. In interpreting the mind of Christ to workers and to management they can foster the moral climate in which "community" will thrive.

Prepared by the National Council of Churches.

QUAKERS THEN AND NOW
O. Herschel Folger

FRIENDS AND LEGISLATION
Letters from Readers

SILVER BAY REFLECTIONS
New York Yearly Meetings

VIEWS ON EVANSTON
World Council Assembly

FRIENDS FAR AND NEAR
News Review

THE MEANING OF SUFFERING
Russell E. Rees

First Reflections From Evanston

By Alexander C. Purdy

This is the first ray from Evanston where Alexander C. Purdy, and others represent Friends at the Second Assembly of the World Council of Churches. Other reflections will appear in following issues of this journal.

THE Assembly is in mid-stream, as I write, and it would be presumptuous to predict the outcome. Perhaps months and years must pass before the full significance of this important gathering can be assessed. The first week has been devoted, in the main, to consideration of the theme, Christ the Hope of the World. The prevailing emphasis has been theological. In the section I attended, there was complete freedom in discussing the report submitted by distinguished theologians who had been working for several years.

Many felt that this statement, while sound in doctrine, would not be understood by "the common reader." Others, that there was too little emphasis on Christian hope in this present life and the implications for present conduct. This criticism did not come from this side of the Atlantic only—as had been predicted — but was voiced by representatives from many countries.

Now we turn to the implications of the Christian hope in terms of Evangelism, Social and Economic Issues, World Affairs, the Laity and the like.

The oft-repeated slogan, "We intend to stay together"—the subject of Bishop Oxnam's sermon of the colorful and moving service of worship that inspired the Assembly—is never questioned in plenary session, in group discussions, in committees or in private conversations so far as I have experienced them. A deep sense of unity underlying the superficial and even the more fundamental differences seems to pervade this gathering. This is a great gain. It may be likened to a family consciousness. All the differences, however radical, are faced from the assumption that the family relationship is "given." Something like this characterized the representatives of the 163 churches gathered at Evanston.

It is, to be sure, another question whether the churches share the conviction of their delegates. One might read every word of the addresses and familiarize himself with the proceedings of all the committees and sections and still miss the alchemy that transmutes the reams of paper (and did any conference ever surpass Evanston in the sheer bulk of mimeographed material daily laid on our tables?)—into personal communication mind to mind, heart to heart, soul to soul. It is this personal communication on the deepest level that matters most. Those of us who attend the Friends World Conferences at Oxford will bear witness to this experience, so difficult to put into words. How to transmute these personal experiences to those who do not share them at first hand—this is the test of all conferences, conventions, Yearly Meetings, etc.

But can the Assembly not only "stay together" but move forward together? Have we any conscientiousness about racial tensions, war and its causes, the hydrogen bomb, the East-West conflict, and social-economic issues? Can we find a way, Christ's way, of action? Convictions range from an extreme right: the church has nothing to say to the world except, repent and believe; to definite, clear-cut pronouncements on these issues. It is one thing to think about these matters in the seclusion of one's own home or even in the comparatively congenial setting of a Friends Meeting and quite another thing to face them in the company of delegates from 48 countries, many of whom do not share the assumptions of our western world. Often we are quite unaware of our own assumptions until someone from Asia, Africa, or the Pacific Islands stabs us broad awake. It is not possible, as I write, to foresee the outcome of these discussions.

This is a hard-working company. The heat and humidity, the imperfect acoustics and amplifying arrangements in the McGaw auditorium where the plenary sessions are held, and other minor irritations are quite secondary to the obvious intention of the delegates to face seriously the important opportunity Evanston affords for Christians from the ends of the earth to realize a deeper unity and to find ways to witness to the world the hope that is in Christ.

The lighter and more dramatic side of the Evanston Assembly has been well reported in the press. One will not soon forget the magnificent and moving "Festival of Faith" at Soldiers Field, the Chicago Symphony concert of sacred music with the singing of the Negro contralto, Carol Brice, and the dramatization of the Refugee in "The Waters of Babylon."

Not all the addresses are interesting and inspiring. The occasional visitor to this or that session might well miss the significance of the whole. One feels that only the total impact of the Assembly is impressive.

Friends are represented by five delegates and by a number of Friends in other categories: fraternal delegates, accredited visitors, consultants, youth consultants, press representatives, and general visitors. Through the courtesy of Evanston Friends about 30 Friends gathered for conference the first Friday afternoon and possibly a few more attended the Meeting for Worship on Sunday morning. We were the guests of the Meeting at luncheon following, and were able to share with a larger group our impressions of the Assembly in an early afternoon meeting. We plan to meet again, as Friends, near the close of the Assembly.

Friends were generally impressed by the Assembly to date. We have much to learn and perhaps, as way opens, some witness to give to our fellow

(Continued on page 274)

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Editorials . . . .

Study to Be a Workman!

Labor Day should focus our minds not merely on organized labor, but upon the common and uncommon labor of the world, and on the people who work. Acceptance of the dignity of manual and mental labor is a hallmark of the democratic life. Mark well that fact! For where humanity becomes stratified as between those who soil their hands at work and those who would not deign ever to join in certain kinds of labor, democracy fails to exist by that much.

Whatever may be wrong with our American way of life it has largely (though not wholly) escaped the system which sets off the master and servant social levels. The man who wears a white collar in his office is not generally averse to donning work clothes and doing "menial" tasks as well, when he is needed. He does not "lose caste" by mowing his own lawn or by spading his garden or becoming grimy with ordinary toil.

May that spirit live here forever and spread to other areas of earth where education is sometimes mainly a way to escape work, to win status—to be served. There is no unclean dirt when men acquire it in well motivated labor, each for the other, no matter how complex the economy of men.

The Shifting of Boundaries

It is not primarily politicians, but businessmen who lay the basis for world realignment. We cannot make and sell television sets and equipment, for instance, without two major consequences—the search for resource materials and markets for the products. Politics later moves along to keep up with the economic facts by which the world is becoming one universal market. Our *self*-interest thereby becomes *common* interest.

The old attitudes of political isolation tend to continue at the same time. Hence all political moves toward one-ness are sharply criticized, often by those who profit most by an economically freer world through trade. It is difficult for modern man to wake up to the economic and political facts of life, and to see the inseparableness of these two areas.

People are not always isolated as untouchables due to their color, but sometimes because of their ideas. This too will not stand against the impact of the Christian aggression. If in the eyes of a Christian a communist is basically wrong, it should call for contact, not for insulation. Have we something to share? If so let's share it through contact. How can Christian faith call for less! At the same time let us have enough humility to learn and enough faith that God is not without some witness anywhere on earth. We are now, sometimes as Christians, perilously near the camp of the Pharisees, who were ready to criticize Him who ate "with publicans and sinners." His answer was, "They who are whole have no need of a physician, but they who are ill."

Headquarters for the National Council of Churches

The physical side of church work, such as the location of a local church building in a community or city, the place for a denominational office, or the location of an inter-church headquarters has far more than material value for the organization or institution it represents. Location of a central working force can greatly affect the future of the Christian Church and its spiritual impact on the nation and the world.

It is therefore no small question which the National Council of Churches is facing as it selects a geographic location for its headquarters. This question has been in the hands of a Committee of Ten for some time and that committee is now recommending to the General Board that the main headquarters continue in New York City with a secondary center in Chicago.

The Five Years Meeting of Friends is not sizable enough, as the Christian Churches go, to press for a midwest headquarters for the National Council of Churches from the standpoint of convenience. But there are other points of view from which we should examine this question, the chief of which is the shifting center of gravity in the U.S.A.

This shifting center is noted in the development of evangelical Protestantism, and if the National Council of Churches fails to adjust to that vast body of faith and life it will do so at its own peril.

Furthermore it is "the churches" and not church headquarters for which the National Council by its own constitution is concerned and on which its very existence finally depends. Top heavy organizations can give a quick semblance of growth and stability, but the ultimate test lies in the roots from which its life is drawn.

It is time now for the National Council to look to its rank and file membership and it can greatly strengthen itself by moving nearer the geographical center of the *churches.*

The Way of Healing

Woe is me! For I am lost—for my eyes have seen the King, the Lord of hosts.—Isaiah

There is no healing without confession, and there can be no confession so long as there is a feeling of self-sufficiency. Until one is ready to say, "I am ill" the great physician cannot say, "Thou art whole." There is no healing without recognition of need, confession and full surrender.

Just as I am, poor, wretched, blind . . . .
Yea, all I need in thee to find. E.T.E.

Quakers Then and Now

O. Herschel Folger

This article by the minister of Ashboro Street Friends Meeting, Greensboro, North Carolina was a part of the opening address for the Yearly Meeting sessions.

BELONGING to the Religious Society of his Friends is a great heritage. We are inspired by George Fox, his openings and message; William Penn, his fruits of solitude and relations with the Indians; Elizabeth Fry, her cultured love and prison reform; John Woolman, his heartfelt concern and opposition to slavery; Stephen Grellet, his spiritual searchings and sense of worship. Our hearts are strangely warmed by Robert Barclay, his intellect and Apology; Joseph John Gurney, his pilgrimages and the Bible; John Bright, the corn laws and the common people; Mary Dyer and her delayed execution on Boston Common.

Added to the heroic sacrifices, we read early complimentary comment. From California: "The Quakers counsel goodness and they put their counsel to practice." From Switzerland: "For the Quakers, religion and morals blend. One finds in them such a passion for truth, for sincerity, that it requires their conduct to conform to their convictions." From the late Dean Ralph Inge of St. Paul's Cathedral: "I do not hesitate to say that in my judgment the Quakers are the truest Christians in the modern world." From William James of Harvard: "The Quaker religion, which George Fox founded, was something which it was impossible to overpraise. In a day of shams it was a religion of veracity rooted in spiritual inwardness and a return to something more like the original gospel truth." To these can be added scores of today's paeans of praise in newspapers, magazines, books, and by speakers.

Encouragement comes from statements of approval but, if we are honest with ourselves, we must confess, "It isn't necessarily so." Friends have been accused in various circles of having few ideas, lack of interest in people, ignorance, non-cooperation, intolerance, ancestor worship and indifference — charges climaxed by an entry in a Swedish dictionary: "Quakers: Religious sect in England and America. Reject sacraments and military service and have no priests. Distinguished by a peculiar hypocrisy."

When we examine ourselves, we must concede that we too often prefer to forget our mistakes and those of our fathers; the enmities of the separation periods and the antagonisms of which we have all been guilty; the commission of sins and the omission of sowing in righteousness. We have used the old terms without the old truths, taught the dogma without doing the deeds, accepted the prestige without paying the price. We claim to be children of the faith but we should assimilate the words of Immanuel Kant, "Faith is belief strong enough for action."

When we accept the good things said about us and our fathers, we are like the little boy who said, "I wish I was as good as my mother thinks I am." We say "Meetinghouse," but who is permitted to meet with us? From the Queries: "Do you believe in the spiritual capacity of men of all races and do you recognize their equality in the sight of God?" We say "Meeting," but with how much consideration? "Are you careful of the reputation of others?" We say "Communion," but don't we mean sermon tasting? "Do you come (to all meetings of worship) with heart and mind prepared for communion with God and fellowship with one another?"

Perhaps comparisons with other religious groups may be of some profit. Are we equal to the Buddhist in our famed serenity? "Do you strive for the constant realization of God's presence in your life?"

Are we equal to the Moslems in total abstinence? "Do you practice total abstinence from tobacco, narcotics, and alcoholic beverages?"

Are we equal to the Jews in home training? "Do you make your home a place of hospitality, friendliness, peace, and Christian fellowship?"

Are we equal to the Mormons in youth leadership? "Do you seek the conversion and spiritual development of your young people?"

Are we equal to the Christian Scientists in literary pursuits? "Do you endeavor to advance your spiritual growth by the prayerful study of the Bible and other devotional literature?"

Are we equal to the first century Christians in love? "Do you love one another as becomes the followers of Christ?"

Are we equal to the Seventh Day Adventists in service? "Do you individually assume your rightful share in the responsibility of the work and worship of the Meeting?"

Are we equal to the Mennonites in simplicity? "Do you observe simplicity and moderation in your manner of living?"

Are we equal to the Presbyterians in education? "Do you promote the moral and spiritual life of your children through careful supervision of their education, recreation, and friendships?"

Are we equal to the Methodists in work for peace? "Do you work actively for peace and the removal of the causes of war? Do you endeavor to make clear to all whom you can influence, that war is inconsistent with the spirit and teaching of Jesus?"

Are we equal to the Episcopalians in race relations? "Does your attitude toward people of other races indicate your belief in their right of equal opportunity? Are you aware of your responsibility as a Christian to help in the elimination of racial discrimination and prejudice?"

Are we equal to the Lutherans in churchmanship? "Are all meetings for worship and for business duly held and are you regular and punctual in attending them?"

Are we equal to the Congregational Christians in social concerns? "Do you as workers, employers, producers, consumers, and investors endeavor to cultivate good will and mutual understanding in your economic relationships?"

Are we equal to the Disciples in zeal, the Baptists in evangelism, the Moravians in giving, the Pentecostals in the missionary enterprise? "Do you support by prayer and systematic giving those who are laboring to extend Christ's Kingdom?"

Truth demands the confession that, in areas where Friends once led the way we are hardly even keeping up with the procession. There is no virtue in being the last to accept, adopt, apply, or promulgate any phase of the gospel or any chapter in human relations as it ought to be written. Our rich heritage needs to be honored anew by Quakers who will become earthquakers, shaking the country for ten miles around, turning the world upside down and right side up, in the name of another King,

ıe Jesus, thus emulating the best our thers have left us.

The salute to the Christian flag refers "Christ for whose Kingdom it stands, ıe brotherhood, uniting all mankind service and love." Friends can lead ward that goal by living up to the best id about us. Let us heed a former merican ambassador: "The Quakers me humbly doing their Master's ork . . . always calm, always sympaetic, always understanding, always ing . . . in their faces and around em was the white and shining glory Christ." Let us strive for the ideal picted by one historian: "In their retions with American history, the uakers never hanged a witch; they ver were intolerant; they never aged an Indian War; they never conscated one acre of American soil; they ver isolated themselves; they never taliated, or even complained against e death sentence. To them a great ork was given."

Let us pray for a sincere imitation "The Quaker of the Olden Time."

O Spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew;
Give strength the evil to forsake,
The cross of truth to bear
And love and reverent fear to make
Our daily lives a prayer.

As Christians, as Friends, let us renew ır dedication to Christ, his incarnaon, life, teaching, cross, resurrection, dwelling, to him as son of God, King Kings, Lord of Lords, Wonderful, ounsellor, Mighty God, Everlasting ather, Prince of Peace, Saviour and edeemer of Men, our father's power of od unto salvation in the fullest sense. et us this day pray with Solomon: The Lord our God be with us as he as with our fathers . . . that he may cline our hearts unto him to walk in l his ways."

At its best, Quakerism has always ought to maintain and demonstrate e conviction that Christianity can be religion of reality and not of words ceremonies. It is the Quaker faith, at the Christ of experience is identil with the Christ of history, that He n be known as truly now as He was own long ago. The faith is, that if en and women have the reality of the fe of Christ in their hearts, no exrnals are needed, and if they do not ve this reality, no externals will sufce. Therefore Friends have always fused to admit that any ceremonial t is essential to the Christian life.—D. ton Trueblood in *The Handbook of e Religious Society of Friends.*

THE NEW YORK YEARLY MEETINGS

Reflections From Silver Bay

Gathered in worship as the twilight fell into dusk, and dusk into evening light, some four hundred Friends prepared themselves to lay aside personal preoccupations and enter into the spirit whereby successful and creative business meetings might be achieved.

Welcomed as visitors were: Greta Schrerer of Vienna; Edward Mannis, Clerk of New England Yearly Meeting; Freda Hadley, President of the United Society of Friends Women; Bernard Walton, doing Field Service for Friends General Conference; Earle Edwards, secretary, Friends General Conference; Harold Tollefson, from the Five Years Meeting with a Minute of Travel from Homewood Meeting, Baltimore; William Bacon Evans, with a Minute for Travel from Moorestown; Sumner and Lela Mills, from Indiana; Harold Chance, Marjorie and Kent Larrabee, Watson R. Janney, from the Philadelphia area; Donald and Elizabeth Cook, with a Minute of Travel from Wilmington Meeting; and Thomas Brown, with a like Minute from Westtown. Present also were Herbert and Catherine Lenox from "Meadowbrook" at Unadilla; Robert L. Simpkin, from California; Robert and Edith Gilmore, of the AFSC in New York City; Martha Zohe, of Indiana Yearly Meeting; Hidekiho Sazami, of Tokyo Meeting; and several groups of young Friends from Baltimore and Philadelphia Yearly Meetings.

For the opening session, the entire Junior Yearly Meeting was also present, over 150 in number. Margaret Garone related plans for Junior Meeting activity to their theme of "Learning to Live With Others." There being a counselor for every five children in attendance this year, there was real expectation of a growing experience of God and of fellowship as the young people lived with their counselors in "Discovery Groups" in which they would share learning experiences in planning, evaluating, meeting and solving problems, evaluating together in informal meeting and movement about the beautiful Silver Bay campus and its environs. Margaret urged that parents and older Friends share this goal so that there might be a sense of unity within the whole meeting. The High School group was making a study of the peace testimony, with Harold Chance as leader, Barnard Walton and Tom Brown being active consultants. There were 54 in this group, 38 in the Junior High, 25 in the Juniors, 18 Primary Children and several children of Nursery age.

Great emphasis was laid upon the vitality of religious education, and rapid growth among First Day Schools. Many have outgrown their quarters entirely. In addition to increases in adult classes and Young Friends groups Poughkeepsie meeting reports a parents study group which meets monthly to relate Friends testimonies to home and family life.

One Quarterly Meeting voiced the concern that we never forget the significance of the Meeting for Business; "The Meeting for Worship and the Business Meeting of the Society of Friends may quite aptly be considered the forge and the workshop of our religious life, the former inspiration for a firing of soul and spirit for creative effort, and the latter for directing and fashioning that effort toward accomplishment of a fuller, richer life."

One session, under the auspices of the Joint Peace and Service Committee, was devoted to concerns of national legislation and civil liberties. Reviewing bills now pending, Wilmer Cooper stated that one third of them dealt with civil liberties. He said, "We advocate no soft policies toward foreign ideologies. However, we question very much whether such methods as revoking citizenship, censoring communications, or invoking the death penalty for peacetime spies are right ways to combat the evils we deplore."

On the broader questions of civil liberties outside the legislative field, Robert Lyon spoke to the problems of today's concientious Objector, as a C. O. secretary of the AFSC. He reminded us that more young men have gone to prison since 1948 than went during World War II, and that some now face second and third prosecutions. He outlined the program of alternative service extending over 43 states and around the world. Hospitals employ the greatest number, but many are isolated, and in need of friends.

Samuel Levering, chairman of the Board on Peace and Social Concerns of the Five Years Meeting, pointed out most eloquently that the assaults on civil liberties were in reality only symptoms of the illness. They are the effects of wars and fears of wars. The real evil is war itself. We should remind ourselves that two-thirds of the world is in revolt against foreign government, disease, hunger, landlessness, and even against war. This would naturally occur if there were not any communists. These peoples had not yet gone through our period of revolutions for social and civil freedoms, and now find themselves in that position. They could be helped to turn toward de-

mocracy, and toward living by a great faith.

The meeting closed on a high note of general acceptance of the statement prepared by the Peace and Service Committee: . . . Peace cannot be built from fear, and good cannot come from mass annihilation . . . we know experientially that mankind has a higher destiny . . . we believe that there would be a great potential force in the demonstration of creative and constructive use of all our resources for the good of mankind. We believe further that such demonstration should be carried through for the sake of national interest . . . it is the will of the Creator that man may live and fulfill his life more and more abundantly.

The Young Friends Panel on "What Is Meant by a Life of Commitment," was a high point of inspiration and challenge to the large weekend attendance of over five hundred.

Sam Hughes, a young Friend engaged as an assistant city manager, defined a life commitment as "a manifestation of faith in God in terms of a life dedicated to God in service to man."

Dick Simon, a young Friend about to engage in business has devised his own queries on business ethics since he cannot do otherwise than follow Quaker principles. The solution for him will be to go into business for himself, keep it small, maintain close personal relationships.

Becky Henderson laid stress on the education in Friends principles which prepares one for a life of commitment.

Austin Wattles, working out his alternative service through organization of weekend workcamps in Philadelphia, felt a concern for life of Friendly simplicity and action, out of "the gentle nagging . . . which leads one to step out on faith and do what seems right in following leadings."

This is the Old Testament way of describing a holy life, and it is worth remembering. Enoch "walked with God," and he walked with men at the same time. He did not leave the earth to do it. He did not even get out of business, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things —and yet he walked with God. He simply found God's way in the forest and the field, in the market and in the home, and he took it. He found out where God was, and he went with Him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God.—Author Unknown, from *The Evangelical Friend.*

Above are four of the Friends attending the Assembly of the World Council of Churches at Evanston: Left to right: Alexander C. Purdy, (New England); Clara Henderson, (New York) and Noel Palmer (Jamaica), youth Consultants; and Russell Rees, Western (Indiana) Yearly Meeting.

FIRST REFLECTIONS

(Continued from page 270)

Christians. The strong theological emphasis is perhaps not as congenial to Friends as to some other bodies of Christians. But Friends are by no means alone in feeling that theology must be translated into terms that can be understood by common folk and that its implications for our total life must be explored. As Percy Bartlett reminded us, theology means thinking systematically about God, man and the world, and Friends need to do hard and clear thinking here. Perhaps we are less articulate in publishing truth than we ought to be.

Our testimony for peace and against all war and preparation for war will find expression, if at all, in the section on International Affairs. As a member of that section I can only report that the pacifist witness is being given there. How positive a statement will emerge from the discussions it is not possible at this moment to predict. Pacifist views are, no doubt, in the minority. At the same time there is a real possibility of a forward step on such matters as the production, stock-piling, and use of weapons of mass destruction such as the hydrogen bomb.

Friends have noted the comparatively few laymen and women in the delegations. We have to admit that all five of our delegates are new. The selection of delegates is, of course, in the hands of the churches, not of the World Council organizations. Ecclesiastics predominate and their colorful garb fills the eyes. A motion to elect one layman to the presidency, i. e. as one of the six presidents of the W. C. C., is to be voted on at a subsequent session.

The basis of membership in the World Council, "Churches which accept our Lord Jesus Christ as God and Saviour" is, I predict, not apt to be changed. This statement, it has been insisted, is a *basis* for membership and not a creed. Each member church has the right to interpret the basis for itself. In my judgment the phrasing of the basis is theological rather than biblical. Surely the characteristic titles for Jesus in the New Testament, are Lord, Son of God, Son of Man and the like. But when a proposal to alter the basis was made in the section in which I participated, several other proposals of change at once were made. In other words, while the central place of Jesus Christ would be generally affirmed by all the churches, the precise statement to express this is in a state of unstable equilibrium which the Council can scarcely afford to touch at this time.

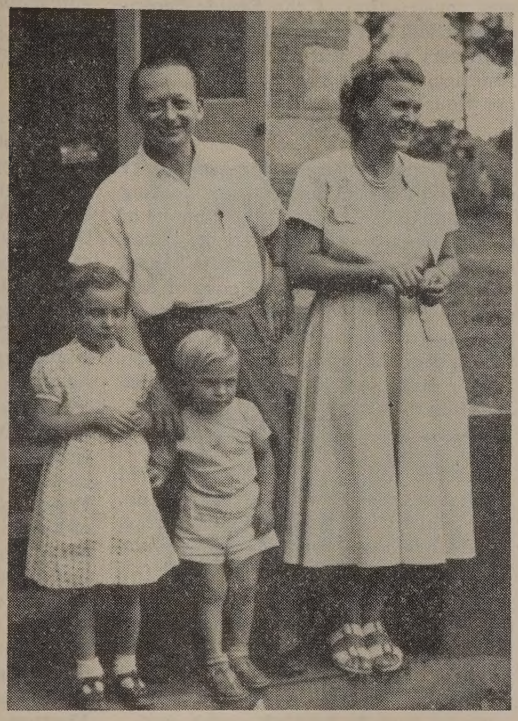
(More reports to follow.)

Although I am of the opinion the more our religion is pure, simple, and devoid of outward forms, the better and the safer for us, at the same time I do earnestly desire more full union amongst all Christians, less judging one another, and a general acknowledgment in heart, judgment, and word of the universality of the love of God in Christ Jesus our Lord.

I give myself this advice: Do not fear truth, let it be ever so contrary to inclination and feeling. Never give up the search after it; and let me take courage, and try from the bottom of my heart to do that which I believe truth dictates, if it lead me to be a Quaker or not.

—Elizabeth Fry.

Friends in Africa and Jamaica



Horst and Ingeborg Rothe and their children, Rosalin and Rainer, are now on furlough from their service in the medical department of the Friends Africa Mission. While his family is in Europe, Horst Rothe is visiting in America in the interest of Friends medical service in the Kenya Mission. He is speaking to a few yearly and local meetings and is contacting Friends to discover new concern for the future of our medical work there. He and Dr. Wilbur Beeson are our two doctors on the field.

FRIENDS DEMONSTRATE CONCERN FOR AFRICAN EDUCATION

FOLLOWING the report of Errol T. Elliott and Charles A. Lampman on their mission to Africa and to Ramallah, Jordan, Friends undertook to raise a special fund for African Education. This project was launched in the hope that Friends would rise to the opportunity in Africa by contributing $20,000.00 for African Education in addition to the United Budget by March 31, 1955. It was encouraging when the report was given that by the end of the 1953-54 fiscal year $9,019.36 had been donated for this purpose.

That hearty response meant that only $10,980.64 needed to be given during this present fiscal year. $3,796.72 has been received since April 1, 1954, according to receipts up to and including July 31. The balance needed by March 1, 1955 is $7,183.92. It will be very heartening to the workers in Friends Africa Mission to know that American Friends are earnestly intent to provide more adequate Christian Education opportunity for our African Friends in the Nyanza Province of Kenya.

The following needs will be met through the concerned stewardship of Friends:

To provide an Educational Supervisor to succeed Everett Kellum	$2,500.00
To assist with salary of an African Education Supervisor of Unaided Schools	260.00
Travel and Advanced Training for Pearl Spoon (GBS)	1,500.00
Annual Proportion of the Furlough Travel for the Education Supervisor	500.00
General Secretary of Friends African Mission (a new position so essential to educational program)	4,500.00
High School teacher or principal from America	2,500.00
One nurse to train African Nurses	1,500.00
To provide an agricultural missionary whose service is essential to educational work	4,000.00
Travel of African Delegation (Elliott, Lampman) to replace reserve funds which were advanced	2,500.00
Miscellaneous	240.00
Total	$20,000.00

BOYS SCHOOL GRADUATES NOW ACCEPTED AT AUB

Following an inspection of the Friends Boys School in Ramallah, Jordan, the American University of Beirut (Lebanon) now will accept students in the Freshman Class who have graduated from the fourth year of secondary at FBS. Previously high school certificates were given only to the boys who completed their fifth year of secondary work in the school. Fifth year secondary students are eligible to take examinations for entrance in the Sophomore Class at AUB.

Delbert Reynolds, Acting Principal of the school, indicates that if the proper staffing of the school can be developed in the very near future, the school will have a Junior College rating. This new and exciting step in the history of our fine educational work there will mean much to the Arab students in the area. It will mean that they will be able to go to the FBS for their first year of college which is much cheaper than to go away to school. If Friends can provide the necessary staff and equipment for this advanced opportunity for Christian Education in the midst of a seed-bed of violence and hatred, great good will have been done in the cause of the Kingdom. Let us continue to pray for our workers there who have struggled so desperately to uphold these remarkably high standards.

JAMAICAN YOUNG FRIEND SELECTED AS YOUTH CONSULTANT

The Christian Youth Council of Jamaica chose Noel Palmer, a young Friend, to be their Jamaican consultant at the Assembly of the World Council of Churches which was held in Evanston, Illinois, August 15-31. Noel Palmer graduated this summer from Caenwood College where he was a ministerial student. Jamaica Yearly Meeting has named him as the Organizing Secretary of Young Friends in Jamaica. He will assume this responsibility beginning October 1, and will reside in Kingston, the capital city of Jamaica.

When Noel Palmer came to the United States in early August, he attended the sessions of North Carolina Yearly Meeting. His presence and ministry were much appreciated by the Friends of North Carolina. Following the Yearly Meeting, he accompanied Merton Scott and Charles Lampman to Richmond where he paid a short visit to the Central Offices. It was the privilege of the staff to welcome him to the staff meeting on Tuesday morning. Duty and concern then took him to the Preparatory Youth Conference at Lake Forest, Illinois, where young people from all over the world were making ready for the important areas

(Continued on page 277)

Friendly Life—Far and Near

Byron Haworth, Quaker attorney from High Point, North Carolina, has just won the Democratic primaries as Representative to the State Legislature from his area. Winning the Democratic primary is tantamount to election in North Carolina.

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Mildred E. White, after many years of devoted and successful service as Principal of the Friends Girl School in Jordan, has returned to America and her home in Indiana. Anna Langston, also of Indiana, now assumes the principalship of the school.

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Kenneth Boulding, Quaker poet and economics professor at the University of Michigan, will be at the Center for Advanced Study in the Behavioral Sciences at Menlo Park, California, during the coming year. He and Elsie Boulding and their family were at Pendle Hill for the summer term before going to Menlo Park.

* * * *

Eirene Sarfas has arrived in the Friends Mission in Kenya, where she will serve as a nurse in the hospital of the Friends African Mission. Her home is in Prittlewell, Essex, England. Wilbur Beeson and Edith Ratcliff have heartily welcomed her into their fellowship of medical service.

* * * *

Dirk Meynen of the Hague, Holland, has been appointed through his Yearly Meeting to visit in America. He is a deeply concerned Friend and speaks English fluently. The plan is for him to be in America for the Five Years Meeting sessions, October 1955, and for the meeting of the Friends World Committee, immediately following those sessions.

* * * *

Raymond and Edna Moore, who have been serving the North Holtville Friends Meeting in California began September 1, their new pastorate at Rafter Chapel and Three Points Meetings in Monroe County, Tennessee. Herschel and Jeanetta Hill, who had been serving those meetings, are taking the pastorate of Oak Hill Meeting in North Carolina Yearly Meeting.

* * * *

Fred and Inez Reeve and their daughter, Ruth Ann, have landed on the Friends Mission field in Kenya, East Africa. Fred Reeve will serve as acting secretary to the mission and will supervise construction of the Senior Secondary School and other buildings. He has been very successful in similar work in America, notably in the work at Flanner House, Indianapolis.

* * * *

Friends and others in the community of Storrs, Connecticut, are now holding Meetings for Worship on the campus of the University of Connecticut. They meet every Sunday during the school year at 11 a.m. at Hillel House on the campus. They would be delighted to have visitors at their Meetings. Friends at Hartford have visited them. Alison Davis, Hampton, Connecticut, (phone Harrison 3-4400), is the contact person.

* * * *

Herbert and Beatrice Kimball sailed August 21 from New York for England, from which they will fly September 4, for the Friends Mission Field in Kenya. They will direct the work of the Friends Bible Institute, which trains African Friends for evangelistic work and leadership. They have been serving in the pastorate at Farmington, New York Yearly Meeting.

* * * *

Logan W. Smith will become headmaster of Happy Grove School in Jamaica this fall. He has served recently as Principal of the Friends Educational Council. Logan and Opal Smith and their children, Tommy and Billy, will live in the new headmaster's house at Happy Grove. Their daughter, Betty Lou, is attending school at Hagerstown, Indiana.

* * * *

Paul I. Miller completed his six months sabbatical period with the Friends Committee on National Legislation on August 6. He and his family have returned to Hiram College where he is Professor of American History. Warren Griffiths, Professor of Political Science at Wilmington College, came in September to spend his sabbatical year with the F.C.N.L. He will assume the work which Paul Miller has been doing in the legislative field.

* * * *

After searching several months in America and England to find a supervisor of education for the government aided schools in the Friends mission in Kenya, East Africa, Kenneth and Helen Goom and family of England have been engaged for that service. Kenneth Goom will visit the field in September. Near the first of the year the family will move to Kenya. They will relieve Everett and Ruth Kellum who are greatly in need of rest.

* * * *

Micheline Lachal is spending the year at Lincoln School, Providence, R. I., from Lincoln's affiliated school at Provins, France. She was met in New York by a member of the Class of 1954 from New Zealand. Miss Janet MacDougall of the faculty has been appointed the representative of the school for the Secondary Education Board. Mrs. Robert Gwin has been appointed Rhode Island representative for the Northfield League.

* * * *

John Retherford who leads the field work of the Church and Friends Mission in Kenya, reports progress on a new Friends Center in Nairobi, the capital of Kenya. With a Friends Meeting there as a nucleus and with the special leadership of English Friends, and with the interest of the Kenya government a building at an estimated cost of $28,000 is contemplated. The Friends Service Council of London Yearly Meeting will try to raise $11,000, East Africa Yearly Meeting $2,800 and, it is hoped the Kenya government may contribute one-half of the expense.

* * * *

Old Friends and relatives of the Old Quakerville community of the "Eighties" through 1912 will gather in Elwood, Nebraska, September 8 and 9 to visit, reminisce, sing, eat home made bread and butter, fried chicken, and choke cherry pie, etc. An old time member of the old Quakerville choir will be on hand to lead the singing. He will be accompanied by an old time musician who was always willing and on hand. They would like to have the address of Eddie McDaniels, a former pastor. Those serving on the Home-coming Committee are: Bruce Phillips, and Ray and Hattie Majors of Elwood, Nebraska.

* * * *

R. Ernest Lamb will be evangelistic preacher at Springfield Friends Meeting in North Carolina for the week of October 10-17. A Conference on Evangelism will be held October 12-14 at Springfield. The Executive Committee of the Five Years Meeting Board on Christian Education hopes to meet at Springfield in January, and the Springfield Meeting is planning a kind of institute on Christian Education built around this meeting.

FRIENDS IN AFRICA AND JAMAICA

(Continued from page 275)

of faith and life to be considered at the Assembly of the World Council.

Following the Assembly, Noel plans to travel and share among Friends in Iowa, Indiana and Western Yearly Meetings. He will return to Jamaica the latter part of September.

Friendly Fellowship

ALBUQUERQUE, NEW MEXICO—Friends are planning their dedication service for the new church building October 3, 1954. They have asked T. Clio Brown, Superintendent of Nebraska Yearly Meeting to give the dedication message. Preceding the service, Lowell Roberts will hold evangelistic services starting Thursday, September 30. Any Friends who should happen to be in Albuquerque that week are invited to come and worship.

Mary Cooper

* * * *

PORTLAND, INDIANA — The Portland Friends come to the close of the fifth year of the Pastoral care of Walter McAdams. These have been good years. Under Walter's guidance we have achieved the goals of advance of the Five Years Meeting in all departments except two. We need a few more attenders to bring our Sunday School and Morning Worship average to the goal of 1955. We have had a net gain of 12 members this year.

We have been challenged to greater works in our outreach by having with us as guest speakers this year Lowell Kester of White's Institution, Eleanor Zelliot of the American Friend, Errol T. Elliott and R. Ernest Lamb of the Five Years Meeting, Logan Smith and Dr. Wilber Beeson, Missionaries. Substantial money gifts to the Beeson Fund and for a scholarship for the son of Mabel Vicent of Jamaica were given.

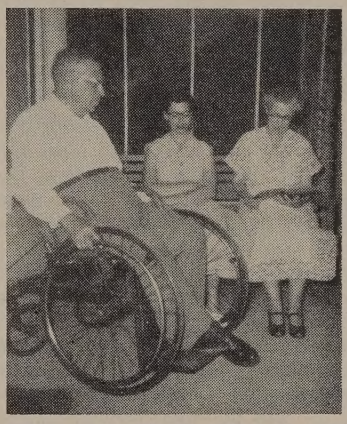
We dedicated a new Hammond Spinet Organ and a new piano free of debt. They were installed ten months ago. Our financial giving increased more than two thousand dollars this year over last year, a 25% increase. The Quaker Men and the U.S.F.W. and the organized classes have sponsored some worth while projects. The choir was responsible for two musical programs.

Walter and Margie McAdams and son Jimmie left August 31 for their new field of labor. As an appreciation for their faithful work of love with us and for us, a surprise and a linen shower was held at the church for them. The members of the Choir served refreshments to seventy guests.

We join our Pastor and family in giving to God the Glory for what has been accomplished, for without Him we could do nothing.

Blanche M. Morrical

PERISHOS OBSERVE ANNIVERSARY



Their many friends joined in spirit with Ermin and Ruth Perisho, as they observed their 25th wedding anniversary, August 22. They are shown here with their daughter Emily. Ermin Perisho has served both as teacher and minister among Friends, having taught in William Penn College and now serves as minister with the Indians of Oklahoma at Wyandotte.

ASHEBORO, NORTH CAROLINA — Highlights of the past year for the Asheboro Meeting have been the coming of the new pastor, David Stanfield, the addition of 32 new members and two new Sunday School classes, the appointment of a New Building Committee and the raising of the Building Fund to nearly $15,000, and the buying of new hymnals, the New Church Hymnal. Special meetings during the year have included a revival with Willard Mendenhall, a peace education seminar, a concert by the Guilford College Choir, a temperance meeting with Millard Jones and an Africa Missions report by Errol T. Elliott. Visiting Friends who have contributed to the ministry of the Meeting have been Russell Branson, Orval Dillon, Seth Hinshaw, Ernest Lamb, Selma Mackie, Mary Esther McWhirter, Algie Newlin, Anne Queen, William Roosa, Pearl Spoon, Evan Vincent and E. Raymond Wilson.

* * * *

DENVER, COLORADO — Penn Quarterly Meeting was held in Denver on August 14. Interesting reports of the sessions of Nebraska Yearly Meeting were presented. Each year topics are selected at the yearly meeting which are used for discussion in the quarterly meetings on ministry and oversight. This year the topics are all based on Mark 12: 30 and 31—ministering to the whole of man, first, with the heart and soul; second, with the mind; third, with the strength; and, fourth, through loving our neighbor as ourselves. A thought-provoking discussion was held on the first topic, "Ministering to the Whole Man with the Heart and Soul." Two visiting Friends, Esther Pickett of Benton City, Washington, and Essie Platt of Friends University made valuable contributions. Lloyd Hinshaw brought the message in the morning meeting for worship on the subject of the ministry of the church to which we are committed. Evidence of increased interest and consecration among the young people of the monthly meetings was an encouraging feature of several of the reports presented. The November quarterly meeting will be held in the newly remodeled church at Palmer Lake.

—Katherine Honold

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HESPER, IOWA — Among the many representatives present at the Winneshiek Quarterly Meeting held at Hesper, July 30-31 and August 1 were: Lowell Rasmussen and family from Sturgeon Bay, Wisconsin, and J. D. Stanley and family of Valton Meeting in Wisconsin. Many of the other Meetings were represented and a number of visitors were present.

The Superintendent of our Yearly Meeting, Orval Cox, and his wife, and Charles Ball, the President of William Penn College, and his wife, were present. We were glad to have them with us and to share their Christian fellowship and inspiring messages.

The Friday evening message was given by Richard Newby, Pastor of Minneapolis Meeting.

The young people were in charge of the Sunday afternoon services. Testimonies were given by many of them who had attended camp at Quaker Heights.

We all enjoyed the fellowship hour which was held in the basement of the church. God was with us throughout all the sessions of the Quarterly Meeting and we felt it was a profitable time to all who attended the services.

In his message Sunday morning, Orval Cox referred to Moses saying, "I cannot go unless thou wilt go with me," and God said, "I will go with thee." What a wonderful promise of God to know He is with us and will be with us to the end of the world.

—Mimmie Street Bielski

The Sunday School Lesson

Prepared by Russell E. Rees

For October 3

Job's Struggle to Understand Life

Job 1: 1, 19: 7-10, 23: 3-10

The lessons for the fall quarter will be taken from four Old Testament books. The first two will be from the book of Job. Here we have one of the finest pieces of Wisdom Literature, dealing with a problem of human life, trying to answer the age-old question, why do the righteous suffer? It attempts to answer and to controvert the popular theory that suffering is a sign of divine displeasure, and that it presupposes sin on the part of the sufferer.

First of all, look at the book of Job in the Revised Standard Version. Notice that chapters 1 and 2 appear in prose form, and give a running story of Job and the situation which produced the philosophic discussion. Notice then that the remainder of the book, up to chapter 42, v. 6, appears in the form of poetry. The final verses again are in prose form. The argument following the prologue is carried on between Job and three friends, and later a fourth adds his words trying to refute the contention of Job that a righteous man may suffer, and that suffering is not proof of sin on the part of the individual.

The story is simple and well known. Job, a wealthy and prosperous man, is also pious and just. Satan suggests that he is pious because he is prosperous, and that if calamity befell him he would give up his faith. God permitted a series of calamities to come upon Job to test his faith, and in his misery his friends come to accuse him in the name of the popular assumption of guilt because of misfortune.

In the debate Job is hard pressed to answer his friends. They say that suffering is open proof of sin, and that the greater the suffering the greater the sin must be. But Job replies, "Of course I am not perfect, but the affliction is out of all proportion to my sin." Why does God permit such suffering to come? In all that follows, even the urging of his wife to curse God and die, Job never loses his reverence for and his faith in God.

The passage from chapter 23 is one of the great Old Testament high water marks. In it we see Job as the Seeker, believing that there is an answer if he was only great enough to capture it. He comes out with the insight, "But he knows the way that I take, when he has tried me I shall come forth as gold."

Various answers are found here. The cynic says, God has let man down. Curse him and die. The stoic says, there is nothing but to grin and bear it. Keep a stiff upper lip, old man. Blind justice says, where there is smoke there is fire, where there is suffering there is guilt. Come now, confess all and say that the punishment is deserved.

Job was moving in the right direction. If he could only know God more fully, he might then find the answer. Until then he must hold to faith, saying "Though he slay me, yet will I trust him."

A deeper chapter in man's quest for meaning was of course written of Jesus, in fact was foreseen by Isaiah, picturing the suffering Servant, "by whose stripes we are healed." It is in the cross, where one took upon himself the responsibility for the sins of others, where suffering became vicarious, that the completest answer is given.

Questions:

1. Is there any present danger in the assumption that prosperity is a sign of righteousness, and lack of it a sign of God's disfavor? Where do you see this idea operating? How do you answer it?

For October 10

God's Answer to Job's Perplexity

Job 38: 1-7; 42: 1-6, 10a

In chapters 29 to 31, Job makes his statement regarding his own life, denying that he had sinned in such grievous fashion as to deserve the humiliation and the physical suffering to which he has been subjected. "The chapter is a remarkable one; it contains the portrait of a character instinct with nobility and delicacy of feeling, which not only repudiates any overt act of violence or wrong, but also disowns any secret impulses to impure or dishonorable conduct," says Dr. Driver.

Beginning with chapter 38, God makes his reply to Job. The answer of God is in two parts. While Job has stood up under the bludgeoning of fate and has not, as Satan predicted, given up his religion, and has kept his faith in a just and holy God and a righteous order in the world, he was not without blame. First then God passes in review before Job the "panorama of creation." There is but one answer to God's question, "Where were you when I laid the foundations of the earth?" This had the effect of reminding Job of the greatness and the knowledge of God. In the presence of this new vision of God's majesty, his doubts vanish, and he admits his presumption in contending with God.

The second speech of God is designed to convince Job of his error in charging God with injustice in the government of the world. Is he (Job) wise enough to rule the world? Does he presume to have wisdom to govern better than God has done? Again Job becomes aware of his short-comings and his folly in doubting God.

It has been pointed out that two things happened to Job as the result of his misfortunes and his struggle to understand. First he attained a greater comprehension of God and his majesty and his power. This in turn drove Job to his knees saying, "I had heard of thee with the hearing of the ears, but now I see thee and I repent in sackcloth and ashes." Although he could stoutly deny any serious sins, yet in the light of God's holiness, he saw himself as needing repentance. The second result was that he prayed for his accusers, forgiving them for their very unjust accusations. In so forgiving he discovered new depths of the mercy of God upon his own life.

The final gift of God was peace of mind and spirit. The epilogue which tells of the restoration of Job's property, it seems to one person, is not the high point of the story. One ventures to believe that without the return of the property Job had found the object of his search, peace and serenity, resting upon a new found depth of faith and confidence in God's abiding mercy and love.

We are grateful for the courageous effort made by this ancient writer to grapple with this problem. But it remains a problem. Why did a boat load of English children go down in the North Atlantic? Is there justice in the Universe? Why do innocent people suffer by an atom bomb?

Some should read E. Stanley Jones' "Christ and Human Suffering," and prepare to share it with the adult classes.

Questions:

1. In what way did suffering enter into the greatness of Helen Keller and Abraham Lincoln?

2. Especially what is added to our understanding of suffering through the Cross?

3. It has been said: No calamity, no courage; no hardship, no hardihood; no stress, no strength; no suffering, no sympathy; no cross, no Christ. Do you think this is true?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

LESTER G. HAWORTH

1888-1954

Lester G. Haworth died suddenly on August 15, at his house in Cape Cod, Massachusetts. Born at Hadley, Indiana March 12, 1888 the son of Harper English and Margaret Ann (Greene) Haworth, he attended Earlham College and devoted his life to service with Friends while also serving prominently in Y.M.C.A. work in America and abroad. At the time of his death he was the vice-president of Haverford College, a member of the Board of Trustees of Earlham College, of the Executive Board of the American Friends Service Committee and of the Executive Committee of the Friends World Committee.

He is survived by his wife, the former Ruby Evelyn Peyton of Danville, Indiana, a son Timothy of Merchantville, New Jersey, and two daughters Mrs. Allen T. Bonnell of Wallingford, Pennsylvania, and Mrs. R. Stuart Wright of Washington, D. C., four grandchildren, one brother, Chester C. Haworth of High Point, North Carolina; three sisters; Mrs. Lawrence G. Vannice of Danville, Indiana, Mrs. Olin Hadley of Atlanta, Georgia, and Mrs. James W. Reinhardt of Atlanta, Georgia.

It is suggested by the family that tributes be reflected in gifts to the Y.M.C.A. or Earlham College or Haverford College.

FRIENDS ATTENDING AT EVANSTON

A report of the World Council of Churches in its second World Assembly will appear in the next issue of this journal. As we go to press the sessions are four days under way.

It will interest Friends to see the list of their representatives in attendance in some official or semi-official capacity.

From the Five Years Meeting: Alexander Purdy, Russell Rees, Eleanor Zelliot, Willard Reynolds, and Pauline Trueblood.

From Philadelphia (Arch Street): Bernard Haviland, Tom Brown, Lydia Stokes, Anna Cadbury and Ruth Patterson.

From Philadelphia (Race Street): Preston Roberts and William Hubben.

Representing Christian Youth: Jamaica: Noel Palmer; America; Clara Henderson; Australia; Lloyd Williams.

From the Friends World Committee: James Walker.

From the International Fellowship of Reconciliation: Percy Bartlett of England and Fred Haslam of Canada.

On August 22, all Friends in attendance met at the Evanston Friends Meetinghouse where Alexander Purdy addressed the group.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Life Together: a discussion of Christian fellowship, by Dietrich Bonhoeffer. Translated from the German by John W. Doberstein. Macmillan. $1.75.

Do you get profoundly discouraged with life in your Meeting? Are you secretly disillusioned with so-called Christian "church life"? Are you filled with the deadly sense and sight of the short-comings of your co-religionists (and maybe even your own)? Does your heart burn within you to find somewhere that group of individuals who together are actually living out a steady and exalted testimony to the lordship of Christ—and who will lift you to their level?

If so, then this small but remarkably powerful book, written by a young German pastor who was executed by the Nazis in 1945, has something of special importance to say to you. Get the first chapter by heart. It will shock you out of your doldrums by its searching analysis of the nature of Christian community, and by its penetrating description of the differences between pious human love (which always desires to coerce and dominate) and spiritual love (which leaves the brother his freedom to be Christ's). You will want to begin all over again, right where you are, for now you will see the difficulties in a new light.

In his theology, as in his Biblicism, Bonhoeffer is very close to Luther and early Protestant Reformation. Indeed, sometimes this provocative writing has the first-hand ring of Luther himself. Here we have a document belonging to the neo-orthodox movement, but which does not simply try to explain what it was that motivated the early Reformers; rather, it seems to possess in itself that same spirit which infused Reformation beginnings.

As inheritors of a religious development which brought forth a type of Christianity distinct from Protestantism, we Quakers will inevitably find much with which to disagree in Bonhoeffer's advices, especially in connection with the Scriptures, meditation and prayer. But this too is stimulating and in no way detracts from the fresh and reviving approach which this gifted teacher has given us toward a true understanding of the heart of all common life that calls itself Christian.

Welden Reynolds

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New Light From Old Lamps, by Roy L. Smith; Abingdon-Cokesbury; 252 pages; $1.75.

Anyone who has read the new Revised Standard Version of the Bible, especially with the introductory booklets in hand, is impressed with the new treasures uncovered, treasures that had lain partly buried by outgrown language.

Here, paralleling each other, page by page, are inspiring lines from the King James and the new version, followed by a one page sermon on the new light that has been revealed by the new version of the Bible.

This book will be especially helpful to ministers and Bible teachers, and will be appreciated by lovers of the Bible generally.

* * * *

But We Were Born Free, by Elmer Davis; Bobbs Merrill; 229 pages; $2.75.

The Test of Freedom, by Norman Thomas; Norton; 211 pages; $3.00.

An increasing number of people are becoming troubled over our present curtailment of freedoms in many places and through differing devices. Furthermore, it seems difficult to discover truth in given situations. Containment of communism, loyalty oaths, what to do with McCarthy, Smith and McCarran Acts, so-called witch hunts, the UN; the tensions regarding these things are mind disturbing. Discussions are full of heat and prejudice.

But We Were Born Free and *The Test of Freedom* are calm and fearless appraisals of the dangers of communism as well as the dangers to freedom and sanity caused by fear and propaganda. These books are like a breath of fresh air in a hot and crowded room. They not only describe dangers and clarify issues, they suggest remedies and tend to allay useless fears. "Action of the concerned" who are informed is the remedy. These books point the way and they supplement each other.

William J. Reagan

* * * *

Faith Builds a Chapel, by Winifred C. Boynton; Reinhold Publishing Co.; 135 pages, illustrated; $8.50.

This is a large beautiful book that seems in its rightful place among my valuable books on art. It is the story of an adventure in stewardship, where a family gave of themselves, their time, their talents and their means,

building upon a solid foundation a chapel in which to worship God. The nine years of using their own hands in the creation of a work of art, the hours of guiding a paint brush, the caress of the wood-carving tools became part of the worship of the Creator. Perhaps a copy of this fine book in a Friends library might inspire families to make a contribution of a much needed room to their Meeting-house. It should reflect our best that it might be durable and have that clean, simple beauty that is the tradition of Friends.

Francis Clark Brown

* * * *

Think on These Things, by John Ellis Large; Harpers; 127 pages; $1.75.

The Gospel of Christ is the Good News that men need and want. But many care for wrong things, emphasize wrong things and trust wrong things. The news of Christ is only good to the man who receives it and thinks on it and dedicates himself to it. John Large has presented a forceful challenge to prodigal men. The thought moves on from the words of a would-be suicide, "There ain't no good news left in the world . . . if there was, men would come runnin' wif it," to the closing conviction that man as God's channel must "come running with Good News" to men who have not found life. This is not a "must" in reading, but it is short, readable, and worth reading.

John H. Baxter

* * * *

Christianity, Diplomacy and War, by Herbert Butterfield; Abingdon-Cokesbury; 125 pages; $1.75.

The purpose of this book is to apply Christian attitudes and ideals to the international situation and suggest a program which will contribute toward solving the world's problems. Even though many Quakers will not agree with the author, since his solution is not that of a pacifist, nevertheless his proposals are stimulating and his historical interpretations are revealing.

His thesis is a plea for limited war instead of the frenzied "war for righteousness" which has characterized the last two world wars. His conviction is that righteous wars (1) greatly extend the original purpose of the conflict until total war results, (2) become the determiner of the policies followed, (3) make compromise impossible, and (4) have caused the terrible phenomenon of "modern barbarism."

His contention is that "righteous wars" where the war is carried against men's souls cannot be justified because of several factors: first, each nation has to accept a share of the guilt and sin of the world situation; second, the facts are so colored and rearranged by the state that the individual citizen has no basis for objective judgment; third, history shows that down through the centuries various nations of the world have taken the role of aggressor in turn.

The author devotes one chapter to the structure of international relations, with emphasis on the relation between diplomacy and force and power. Another chapter is an interesting study of the eighteenth century when the author says there was a concept of limited war within an international order.

In the last chapter is an appeal to Christians to reject "ideological diplomacy" which regards two ideological systems as mutually exclusive, and t accept the concept of limited warfar which resorts to war only to correc the immediate aggression.

Alice Wagner Spurrier

* * * *

The Mature Heart, by Helen B Emmons; Abingdon-Cokesbury; 16(pages; $3.50.

Here is something better than shor homilies, something better than the ordinary devotional — here in a 7 by 10 inch book, large attractive print and splendid format, is a collection of short meditations, one to a page They will be found helpful both for personal worship and as seed thoughts for talks to children or adults. The illustrations are plain, direct and true to life, as is the writing.—E.T.E.

* * * *

Ways Youth Learn, by Clarice Bowman; Harpers; 189 pages; $2.50.

This is not a book that will be read today and forgotten tomorrow. It will long be one of the standard books recommended to those who want to work with youth. It talks about basic things; it sets forth Christian goals vividly; it abounds in insights into the problems that plague youth leaders.

Clarice Bowman discusses the situation of youth today, the Christian beliefs that must underlie youth work, long-range planning in the church, establishing fellowship between youth and their adult leaders, and the ways youth learn. Her demand for Christian commitment is based in her belief that only unashamed Christianity will win youth. "If the church bids for the respect of

LET ME NOT PASS BY

Never let it be said that I
A wounded sufferer passed by,
But always let it be my pride
To heal the wound in the sufferer's side.

Elinor C. Woolson

DESTINY?

I wonder: Does a daisy feel
An atom of infinity?
Does she despair for lack of goal,
A fraction only of the whole,
A futile anonymity?

Or can she somehow recognize
A sense of great reality?
Fulfilling her distinctive part,
A complement of Heaven's art,
Can she discover destiny?

Catherine Cain

REDEMPTION

Just a crumpled scrap of paper,
Wind-tossed, whisking down the street,
Begrimed and torn in some foul gutter
It came to rest beneath my feet.
It doubtless once had served a purpose
When it was whole and fresh and clean—
Perhaps some leaflet or a wrapper,
But now it littered up the scene,
Discarded like some human beings,
Like derelicts in city slums.
What, I thought, can be the finish
Of such wretched worthless crumbs?

Then came along an old ragpicker
Who bagged the scrap with pointed rod.
And cleansed, redeemed, its inner fibers
May form white sheets for the Word of God.

J. Lewis Schanbacher

oung people, let it not be apologetic." he sounds a note that brings needed mprovement in perspective when she ays, "The church's program for youth hould not be merely 'youth centered.' outh themselves need to center in One igher."

If you work with young people, if ou are a parent, or if you serve on a hristian education committee, this is book you ought to read. It will speak f the problems that you face.

Richard Faux

* * * *

Quakers and Education as Seen in Their Schools in England, by W. A. Campbell Steward; Epworth Press, London; 310 pages; 30s, ($4.50).

All concerned with the religious education of Friends and with the problem f state aid to religiously-oriented chools will be instructed by this valuation. The author, a non-Friend nd university professor of education, eals topically with matters of cost, taff, curriculum, discipline and enrollent, principally in nine English secndary schools managed by the Society ince the late eighteenth and early nineeenth centuries.

Readers will be reminded of the adustment required between the initial Quaker rejection of a book-trained minstry and the need for transmitting the riends' tradition, also of Quaker pioeering with instruction in the "useul" arts. They will see how rising osts pressed Friends into the position f maintaining "exclusive" boarding chools for the upper classes. They will e impressed that in spite of much rogressivism, old-fashioned methods of nstruction and discipline had a tenacious life. The book reveals that English riends are closer than we to accepting nancial aid from the state. A useful ibliography, exhibits on recent thinkng, and an index are appended.

Thomas Bassett

* * * *

Industries for Small Communities, y Arthur E. Morgan; Community ervice Inc., Yellow Springs, Ohio; 2.00; paper bound, $1.50.

Our Friend, Arthur E. Morgan of Yelw Springs, Ohio, has written a book n industries for small communities hich should interest all who are conerned about the small community and ie rural church. The book tells how a rm village of 1400 people in the past years developed a dozen small inustries. All are locally owned; most arted on a shoestring. One chapter is evoted to Berne, Indiana, and its nall industries. This Mennonite comunity is another example of how young people from the farms and villages may find useful and rewarding work near at hand. The problem of keeping rural young people near their home and church communities has not been faced by Friends. This book may be borrowed or ordered from the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana.

Stanley Hamilton

* * * *

The Journey, by Lillian Smith; World; 256 pages; $3.50.

This "journey" takes the author back to her childhood country, to people whom she had previously known, to new acquaintances. Her "journey" is also a journey for the reader, with many sidelines which are not in her book. A quotation from the prologue gives the thought, "It has not been easy for any of us lately to keep the image of man bright. Even in our own minds it has been trampled down, flattened by totalitarian beliefs that we are not aware we hold, torn by censors who fatten on fears; made conforming, 'normal,' animal-like, machine-like, absolute." This "journey" gives one new faith.

William J. Reagan

* * * *

The final four volumes of Arnold J. Toynbee's ten-volume A Study of History will be published on October 14, by Oxford University Press. The price of the last four is $35.00; for the entire set, $75.00.

Correspondence

NOT "HILARIOUS" STEWARDSHIP

To the Editor:

The July 29 issue of The American Friend contains an article on "Hilarious Stewardship." The title and the phrase disturbed me a little, and even more so when I looked up "hilarious" in Webster's New International Dictionary. I cannot agree with Cardinal Richelieu that words are for the purpose of *concealing ideas* — they should be used to *express* ideas as exactly as possible. We are all guilty at times of the careless use of words.

Cheerful giving is absolutely essential to the best giving. Other suitable terms are happy, joyful, willing or enthusiastic giving. The derivation of "enthusiastic" is one of the noblest in our language, for it comes from the Greek *en theos,* meaning "God-possessed." But hilarious giving? Webster defines hilarious as "mirthful, noisy, merry." The word seems to carry with it a note of being noisy, which rather suggests advertising one's giving.

The Highest Authority in the world tells us that when we give alms we should do so secretly, i.e., quietly. If we publicize our giving, we have our reward already, the cheap reward of a publicized reputation for giving. When we give quietly, that same Highest Authority tells us that our Father, who seeth in secret, himself shall reward us openly.

This is not, of course, a personal attack on anyone—it is merely a plea that applies to me as well as others, to use words in their true meaning. I write with every good wish.

Frederick R. Taylor, M.D.
High Point, N. C.

* * * *

AGREES WITH DWIGHT MICHENER

To the Editor:

I appreciate Dwight Michener's letter in the issue of July 15. He speaks the mind of a host of Western Friends. I favor wire-tapping by the proper authorities, and that evidence so obtained should be used in courts when necessary to trap traitors and spies, and I am not the only Friend who thinks so. We do not agree that the present effort to curb subversive Communism is hysteria.

I want also to offer a reaction to the Scattergood conference on civil liberties. One reason the oath is no longer an issue is that an affirmation is legal and all that is required. We are not afraid to "stand up and be counted." One Friend who attended the Scattergood conference found "it was no place for me."

Ashton M. Otis
Whittier, California

* * * *

A QUAKER IN POLITICS

To the Editor:

Shortly after the 1952 election James Furbay, Pastor of the Mooresville (Indiana) Friends Meeting noted in *The American Friend* that several Friends, some from Mooresville, had been elected to public office. Shortly afterward I sent a communication to your columns saying, in effect, that it seemed to me that one was justified in expressing pride that so many Friends had won elections, but that of far more importance was the question of how they *acted* while in office. I noted that I was not acquainted with any of the Friends mentioned, and

it sometimes happened that Friends in public office seemed to forget the principles of the Society of Friends.

I want to add an addendum to that letter, because in recent months I have been able to get acquainted with one of the persons mentioned by James Furbay. I refer to William G. Bray, Member of Congress from the seventh district of Indiana. He embodies a number of the qualities which have been historically associated with Quakerism. Although a veteran of World War II, he spoke forcefully against involvement in the Indo-China War. (He says war is justifiable *only* when there is a strong idealistic reason for fighting. Although I disagree with him at this point, holding that war itself is the evil, I find myself in agreement with him on many points.)

He has written a strong indictment of the imposition of martial law in Hawaii by the military in December 1941, which lasted until late in 1944. In speaking of this martial law period in Hawaii, the Congressman has noted that it was "excellent proof of the fact that whenever men are placed in a position of absolute control of the lives and rights of others without the checks of our democratic government, tyranny rides high." Mr. Bray has noted with alarm that "the citizens of Hawaii seemed to endorse this encroachment of their liberties and privileges. The imprisonment of their neighbors without trial and without right failed to arouse resentment. An order to give a pint of blood as the fine for lighting a match failed to evoke criticism. The Honolulu Chamber of Commerce was most bitter in its criticism of the small valiant group of citizens who were attempting to regain the liberty of their fellow men. One newspaper in Honolulu was most critical of the Honolulu Star Bulletin and Delegate Farrington (the late Hawaiian delegate to the United States House of Representatives) for asking that this useful depriving of liberty be modified. . . . An unresisting goose-stepping public endorsed and followed Hitler and Mussolini. History shows that people lose their freedom by willingly allowing others to take it away from them without reason or logic. This is a striking example of American citizens goose-stepping to dictatorial government."

Mr. Bray has shown in other ways, too, his concern for the unfortunates. I suggest that Congressman Bray has a number of the higher type religious ideals, with many of the concepts which we associate with Midwesterners, and the country is fortunate in having him in the Congress.

Paul I. Miller
Hiram, Ohio

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

The Religious Education Committee of the New York Yearly Meetings would like to announce its *Fall Institute for Parents and Teachers,* September 24-26, 1954, at the South Glens Falls Meeting, 27 Saratoga Avenue, South Glens Falls, New York. The theme this year is "Enlarging our Horizons," considering (a) techniques and resources for use of Friends' materials, and (b) how to make the best use of these in our local Sunday Schools.

Speakers will include Mary Esther McWhirter, A.F.S.C children's worker and William Clark, Principal of Oakwood School. The film, "For Every Child Faith in God," will also be shown.

Registration fee is 50c, cost of Saturday and Sunday meals—$3.00. Reservations should be sent to Rena Ward, 25 Saratoga Avenue, South Glens Falls. Baby-sitting will be provided.

Friday, 6:00 P.M. Bring Box supper; 7:30 P.M., film. Saturday, 10:00 A.M.—Opening session.

Marjorie Risley

DEATH

Once when he was ill Rufus Jones invited me over and we talked about the fear of death, from which I was then suffering an attack. He lay back on his pillow looking tremendously happy; and said; "That's a four o'clock in the morning fear. Everybody's at low ebb then. I have discovered that there is a religion of experience beyond every argument or theory. As when my little boy died, I have found it is absolutely real that God holds one's hand. There's nothing anywhere, to be afraid of."

Janet Whitney

BIRTHS

CRAUDER — To Robert T. and Renee E. C. Crauder of Beirut, Lebanon, a son, Bruce Charles, on July 20.

SLOCUM — To Robert Bigney and Christine Stanfield Slocum of Urbana, Illinois, a son Robert Stanfield on June 7.

SMITH — To Bulkeley Jr. and Helen Wade Smith of Stony Creek, Connecticut, a daughter, Abigail Earle, on August 6.

STAIR—To Ramon and Arlene Kelsey Stair of Indianapolis, Indiana, a daughter, Rebecca Marie, on July 22.

WIXOM — To Robert and Edith Ann Wixom of Little Rock, Arkansas, a son, David Griswold, on August 2.

MARRIAGES

DOHRMAN-EIKENBERRY—Doris Eikenberry, daughter of Paul Eikenberry Verona, Ohio, and the late Doroth Earhart Eikenberry, to Everett Dohrman, son of Ralph and Ida Dohrmar Ludlow Falls, Ohio, on June 19, 195 at Liberty, Indiana.

VINCENT-LARRISON—Janet Ann Larrison, daughter of Mr. and Mrs Donald Larrison of Converse, Indiana to Pvt. Wendell H. Vincent, son o Mr. and Mrs. Laurel Vincent o Amboy, Indiana, on July 31, at th Amboy Friends Church.

DEATHS

DILLINGHAM — James Irving Dillingham, on August 5, at Rochester, New York. He was a birthright membe of Friends, born at Elba, N. Y., o February 3, 1873 to Oscar and Mary Dillingham. He was always a faithfu attender at Meeting, quiet, unselfish and unassuming, exemplifying fully the spirit of the Master to whom h gave a life-time of faithful service He and his wife have always beer members of Friends Meetings, and a the time of his death he was a membe of Batavia Meeting. Surviving are hi wife, Sara Keates Dillingham; two sons, Dr. Howard I. Dillingham o Ithaca, N. Y. and Lt. Col. Maurice S Dillingham in Korea; a daughter, Mrs Benj. Burroughs of Colwell, N. J.; five grandchildren; one brother, Alfred S Dillingham of Clifton Springs, N. Y. and two sisters, Mary DeVoll o Rochester and Ethel Allen of Penfield Funeral services were conducted by Rev. William Holmquist of the Centra Presbyterian Church. At his reques he was cremated and his ashes deposited on their burial lot in Auburn, New York.

ELLEMAN — Eugene E., age 44, a Miami Valley hospital on July 21, after a brief illness. Services were held a West Milton Friends Church, of which he was a member, on July 24, with Francis Clark Brown officiating. The son of Fred Elleman, Jamestown, New York and the late Tressie Pemberton Elleman, he was born in West Milton and had resided in Englewood four years. Survivors include his father his widow Ruby Schmermund Elleman one sister, one brother, four half brothers and three half sisters. Burial was in old Ludlow cemetery near Laura, where also lies the body of his mother who died when he was six years old.

EMERY — Orman Emery, on July 19, t the home of his son, Charles Clare mery of Hutchinson, Kansas, aged inety-four. He was the eldest of six ons born to Franklin and Emily mery. His birthplace was Compton, llinois, on January 19, 1860. He was arried to Myra M. Carter on ebruary 2, 1882, at Burr Oak Kansas. ome time after, the O. C. Emery amily moved to Newberg, Oregon, here he was editor of the Newberg raphic. He joined University Friends Ionthly Meeting in 1902, and through-ut a half century was a faithful and yal member. Before the present uilding was erected, he taught a Bible lass of college young people at riends University. He was Clerk of ie Monthly Meeting for seventeen ears. He was an Elder of the Meeting t the time of his death. He served n the press committee of Kansas early Meeting, and attending the essions of the Yearly Meeting was is great delight. His responsibility or community betterment was re-ealed in his willingness to serve as ie Police Chief of Wichita, Kansas. n 1920, when the churches of Wichita ought to form a federation, he was ie first president of that pioneering fort. He was Church editor and eporter for one of the Wichita ewspapers for many years. His wife receded him in death in 1942. The emorial service was held in Universi-Friends Church. Alfred Smith and ita Stogsdill conducted the service. nterment was at North Branch emetery, North Branch, Kansas.

EMRY — Ellis Emry, August tenth at hittier, California, age sixty-nine. orn in Niobrara, Nebraska, Novem-er 15, 1884 son of John and Eleanor mry, he went to Whittier with his ife in 1911, established a paint and allpaper business and transferred his embership to First Friends Church, here he was active with young eople, teaching a youth class for some ears before organizing and teaching ie 50-50 Class, a young married ouples' group. He and his wife sang the choir and he served on the music ommittee. He leaves four daughters, ois Downey and Helen Hampson of hittier; Lola Mauch of Basset, Ne-raska; and Phyllis Clerihew of acramento, California; a brother, Jess mry of Ainsworth, Nebraska, and a ster, Mrs. Esther Kennedy of ichmond, California.

JESSUP — Ella Ferguson Jessup, on ily 19, in Wichita, Kansas, aged nety-seven. She was the oldest aughter of William and Rosanna erguson and a sister of Mary A. erguson Sibbitt. She was born March , 1857, in Bloomington, Ohio, coming Wichita fifty years ago, and has een a faithful member of University riends Church since that time. uneral services were held with Lloyd ressman officiating.

McCOY — Elizabeth Barrett McCoy, June 17, at Wilmington, Ohio, aged venty-two. Daughter of Cyrus and bi Barrett, she was a birthright riend and during most of her life member of Wilmington Friends hurch, where she gave devoted and ithful service, especially in the Bible hool as a teacher, in the missionary rogram, in A.F.S.C. clothing work id as an Elder. Her Christian aracter continued to be exemplified during her long illness by her cheerful and courageous spirit. She graduated from Wilmington College in 1904 and took a second A.B. degree from Earlham College. She had attended Wilmington College Alumni meeting every year since her graduation until this year, the 50th anniversary of her class. She was married to Oliver R. McCoy on November 14, 1906. Surviving are her husband, a son, Richard H. of Pittsburg, Pa.; a daughter, Margaret B., at home; a sister, Mary B. McVey of Wilmington. One brother, Walter C. Barrett, died less than a month after her passing. Another brother, Warren, preceded her in death. Services were held at Wilmington Friends Church, with A. Ward Applegate in charge.

INVESTMENTS — Five members of the Earlham College faculty and staff are building homes this summer and fall as a group. Both short term and long term investment funds are needed. (1) Short term construction money to pay for materials and labor until the permanent mortgage is obtained. Covered by personal note from group. Payable on demand but will need until next Winter or Spring. Any amount over $100 appreciated. 4% interest. (2) A few in the group would be interested in borrowing from 4 to 6 thousand dollars in exchange for a first mortgage. **For further information — Write Ed Nicholson, Earlham College, Richmond, Indiana.**

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When love is done.

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LOCAL MEETING DIRECTORY

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio — Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado — Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa — First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 9 a.m. Classes 10 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan — First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone TOwnsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the Y.W.C.A. Clerk, James W. Bond, Phone 98-7972.

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Pasadena, California—First Friends Church 2540 E. Orange Grove Avenue. 9:45 a.m. Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pasto

Phoenix, Arizona — Meeting for Worship a.m. YMCA Chapel. Grant Fraser, Clerk.

Portland, Oregon — First Friends Church S.E. 35th Ave and Main St., Bible Schoo 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m Prayer Meeting, Wed., 7:30 p.m. Foster c Hawthorne Trolley Bus to S.E. 35th Place Charles A. Beals, Minister, Phone FIlmor 3107.

Raleigh, North Carolina — The Unite Church: Congregational Christian, Society o Friends. Corner Dawson and Hillsbor Streets. William L. Parker, Minister. Wor ship Hour, 11:00 a.m. Sunday. Friends we come.

Richmond, Virginia — Friends Meeting, 27(Grove Ave. Worship 11 a.m. Visiting Friend always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting fo Worship and First-day School. First-day a 11 a.m., Scarsdale Friends Meeting, 133 Pop ham Road. Clerk: Charles A. Perera, Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friend Meeting, 3959 15th Ave. N. E. Phone Evei green 2949. Meeting for worship 10:00 a.m Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, 80th St. and 24th Ave., N.E. Bible Schoo 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for wor ship, 11 a.m.; First Day School, 10 a.m., i the Meetinghouse, corner Broad St. an Sycamore Ave. For information contact Edn Carpenter, 55 New York Ave., Ocean Grove Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting 27 Saratoga Ave.; Worship, 10 a.m.; Study, 1 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida — Friends Meeting 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N Warren Ave.; worship, First Days at 11 a.m For information write John A. Salyer, 74 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friend Meeting of Washington, 2111 Florida Ave N.W., one block from Conn. Ave. Meetin for Worship First-days at 11 a.m. First-da School at 10:30.

Whittier, California — East Whittier Friend Church, 15911 E. Whittier Blvd. Churc School 9:30; Morning Worship 10:45; C. E 6:30; Evening Worship 7:30. Stacy E. Wesne Minister, 15906 E. Russell St., Phone OXfor 7-4550.

Whittier, California — First Friends Church Philadelphia St. and Washington Ave Unprogrammed Meeting, 8:30 a.m.; Churc School, 9:30 a.m.; Morning Worship, 11:00 a.m. Christian Endeavors and Groups, 7:30 p.m Office address, 310 E. Philadelphia St. W Oscar O. Marshburn, Clerk; Robert E. Cope Minister. Phone 43-467.

Wichita, Kansas — University Friend Church, University Ave. at Glenn. Churc School, 9:45 A.M. Worship, 11:00 A.M., 7:3 P.M. Youth Groups, 6:30 P.M. Praye Meeting, Wednesday, 7:30 P.M. Ministers Harold Walker, James Thomas, Lela Gordon Office phone, AMherst 2-3373.

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